

Imprimatur

May 15.
1689.

H. MAURICE.

PRINTED BY J. STURGEON

Imprimatur

May 15.
1689.

H. MAURICE.

PRINTED BY J. STURGEON

AN
ACCOUNT
OF
Mr. Edward Sclater's
RETURN
TO THE
COMMUNION
OF THE
CHURCH of ENGLAND:
AND

Of the *Publick Recantation* he made at the
Church of *St. Mary Savoy*, the 5th of May, 1689.

By ANTHONY HORNECK D.D.

In the SAVOY.

Printed by *Edward Jones*, for *Samuel Lowndes*,
against *Exeter-Change* in the *Strand*, 1689.

AN
ACCOUNT

OF
MR. EDWARD
R. F. R.

TO THE
COMMISSIONERS

OF THE
LANDS

AND
THEir

BY
A

1689
+ 1815
A

PRINTED BY

FOR

(1)

A N
ACCOUNT
O F
Mr. Edw. Sclater's
Return, &c.

THose, who have Power and Authority to command me, thinking it requisite, that Mr. Sclater's Return and Reconciliation to the Church of *England* should be made publick, in Obedience to their Order, I shall impartially set down the Beginning, Progress, and the Publick Declaration he made of his Outward Repen-
B tance;

Friedrich APR 21 1831 6/1 (Dott.)

tance; I say, Outward, for the Church judges not of things Occult and Inward, and by that means, give the Reader an opportunity to exercise his Charity. It was about the beginning of *April* last, that Mr. *Sclater* sent a Friend of his to me, to desire me to admit him to the Communion at the *Savoy*, and the Motive alledged, was, That he had not only given my Lord Archbishop of *Canterbury* Satisfaction in the Sincerity of his Repentance, but was ready to make a free and formal Retraction of his former Errors, before me, and to assure me, that nothing but Conviction, and Evidence, and a clearer Sight of the Truth, had wrought this Conversion in him; and the Reason, he said, why he chose to Receive the *Eucharist* at the *Savoy*, was, because he intended to live thereabout, in a House of his own, and there to betake himself to such an Employment as he should be capable of.

The News of his Repentance, though the Juncture of Time was Temptation enough to suggest some *Idea's*, which might incline me to a Smile, yet I entertained, with all the

the Gravity and Seriousness, as became a Divine, and a Christian, that ought to be pleased with the coming back of a straying Sheep, and much more of a Shepherd, who had lost his way.

But the Admission of such a Person, tho never so penitent, appearing to me a matter of more than ordinary Consequence, I soon resolved, not to determine any thing, till I had consulted with my Diocesan, the Lord Bishop of *London*. I was willing enough in the mean while to hear the Reasons and Motives of this intended Change, which, upon Enquiry, I found to be these, That he had been mistaken, deceived and deluded, with plausible Arguments, and specious Pretences, and hopes of finding greater Truth and Picty, and Severity of Life, in the Romish Church, than in our Communion; which Mistakes he was now so sensible of, that he was ready to retract any thing he had said or writ against the Doctrine of the Church of *England*. And when hereupon I acquainted my Lord Bishop of *London* with these his Confessions and Protections, his Lordship

was pleased to refer the whole matter to *his Grace the Lord Archbishop of Canterbury*, under whose Jurisdiction he had lived a great part of his time, and to whose Cognisance and Determination the Difficulties, attending his Re-admission into the Church, did more immediately belong. After this, *his Grace*, being importuned, and earnestly intreated, to declare his final Resolution, and to order the way and manner of a publick Acknowledgment of his Faults, *his Lordship* was pleased to desire Mr. Gee to gather out of Mr. *Sclater's* Book the most Offensive Passages, with an Intent, to have them inserted in his Recantation; and Mr. *Needham*, *his Grace's* Chaplain, at the same time, was ordered to take Notice of such Confessions, and Penitential Acknowledgments, as Mr. *Sclater* had made in his Letters and Addresses to *his Lordship*, in order to make his Retraction full and comprehensive, and Satisfactory to the Auditors and Spectators, before whom it was to be read and pronounc'd; and in the framing of this Form of Revoking his Erroneous Doctrines, I was commanded

to

to assist, which I was very ready to do, it being very agreeable to my Inclination to promote, and wish well to all Acts of Christian Charity.

This being done, and dispatch'd on *Saturday* the 4th of *May*, and Mr. *Sclater* giving his Consent to the Retraction we had drawn up, and *his Grace* approved of; Mr. *Sclater* accordingly appeared next day at the *Savoy*, and after the Morning Service was ended, just before the Psalm was sung, in a very full Auditory, and in the presence of a very great Throng of People, and in the Hearing of my Lord Bishop of *Salisbury*, who did me the Favour to Preach that morning, with a Loud and Audible Voice, and with Tears flowing from his Eyes, Read, Pronounced, and Repeated, the Recantation, which you have at the end of this Relation.

An Acknowledgment of this Nature, I thought, could not but be surprizing to a Congregation, who had no Notice of it beforehand; and therefore, to prepare them for the Retraction, I spake to them in the words following :

‘Be.

‘ Beloved Hearers ; By Order and Direction of my Superiors, I am to acquaint you, That there is a Person in this Congregation, who having some time since deserted the Communion of the Church of *England*, and gone over to that of *Rome*, and now detesting what he hath done sensible of the Errors of his Ways, doth earnestly desire to be re-admitted into the bosom of that Church, which he hath forsaken.

‘ The Person, thus penitent and sensible, is *Mr. Edward Sclater*, late *Vicar and Minister of Putney* ; Touch’d with a sense of the Offence, and Scandal, he hath given to the Church, both to the Clergy and Laity, and all the Members of the Church of *England*, he chuses to appear this day before this Congregation, publickly to profess his unfeigned sorrow for that great Offence, to make some Reparation for the Scandal.

‘ It was about *Christmas* last, when he made his first Application to the *Lord Archbishop of Canterbury*, and address’d to him several Letters, declaring his abhorrence of the popish Doctrines in general, and those
par-

' particularly which he had offered to defend
 ' in a Book published to that purpose, together with the Motives that obliged him to
 ' think of forsaking that Erroneous and Idolatrous Church, into which, through mistake of their Pretended Piety, and Ignorance of the Danger of their Doctrines, he
 ' had been drawn and enticed.

' *His Grace*, after due Consideration of his Protestations, and Promises, was at last content he should be admitted to *Lay-Communion*, injoining withal, since he had reproached, calumniated, abused, offended, and scandalized the Church of *England*, to make a publick Recantation of his former Erroneous Tenets and Opinions, which Penitence, (if a Duty may be called so,) he is ready to perform this day before you all. It's very probable there may be found abundance of Persons, who will be loath to extend their Charity to a Belief of the reality and sincerity of his Return; but to such I must crave leave to say, that as it is not for us to usurp the Authority of God, who alone is the Searcher of all Hearts, so till
 ' we:

‘ we see manifest Proofs to the contrary, our
 ‘ Religion binds us to believe the best, and
 ‘ to forgive, and receive him as a Brother :

Gal. 6 1. ‘ Brethren, If a Man be overtaken in

‘ a Fault, ye which are Spiritual, re-
 ‘ store such a one in the Spirit of Meekness, con-
 ‘ sidering thy self, least thou also be tempted;

‘ This was the Rule the Apostle gave to the
 ‘ Churches of *Galatia*, and it would look ve-
 ‘ ry strange in us, if we should not follow
 ‘ that Direction, especially, when our great
 ‘ Master hath charged us, Take heed to your

‘ selves, if thy Brother trespass against

Luke 17.3. ‘ thee, rebuke him, and if he repent,

‘ forgive him, and if he trespass against thee 7

‘ times in a day, and 7 times in a day, turn again

‘ to thee, saying, I repent, thou shalt forgive him.

‘ Were it so, that the Ancient Discipline,

‘ especially that of the *African Church*, had

‘ been kept up, the Penitent, who appears

‘ before you, must have submitted to a far

‘ more rigorous Task, even the Religious

‘ Hardships of some years, before he could

‘ have been admitted to the *Holy Eucharist*,

‘ but the reviving of those Ancient Severities,

being

‘ being rather an Object of our Pious Wishes, than a thing practicable in this Iron Age,
 ‘ a publick Retraction, Confession, Acknowledgment, Declaration, and Protestation, before an All-seeing Eye, and in the
 ‘ Face of a whole Congregation, is as much
 ‘ as can be rationally desired.

‘ And now, Mr. *Slater*, having thus told
 ‘ your Case to the Congregation, I do entreat, desire, and admonish you, to confirm
 ‘ what I have said, by your own free, deliberate, and considerate Profession before many
 ‘ Witnesses.

‘ Mr. *Slater*, the degrees of your Sin, ought to be answered by the degrees of
 ‘ your Sorrow, and Contrition; your Apostacy hath been publick, and your Repentance ought to be so too. And may the
 ‘ God and Father of our Lord Jesus Christ, who sent his Son into the World to save
 ‘ Sinners, and to call them to Repentance, give you a Repentance, never to be repented of, that your future Conversation, and
 ‘ blameless Life, may do as much good in the World, as your former Example hath
 ‘ done harm.

C

After

*After this Preliminary Discourse,
Mr. Selater read, in the hearing
of the whole Assembly, this follow-
ing Retraction.*

I Edward Selater, late Curate of Putney,
being unfeignedly sorrowful for the Sin
I have committed, and the Scandal I have
given, by my late shameful forsaking of
the Communion of the Church of England,
and joyning my self to that of Rome; and
having made my most earnest, and repeated,
Supplications to the Most Reverend Father
in God the Lord Archbishop of Canterbury
for his Permission, to make the best Repa-
ration I am able, for the great Injuries
done to the Church by that my scandalous
Defection, in hopes of being again admit-
ted to Communion in her Holy Offices,
Do shew, in the Presence of the All-seeing
God, and under most serious Apprehen-
sions of Judgment to come, heartily, and
freely

reliant Faith; and that I my self, whilst
 in that Church, *might have Choice of an*
hundred Faiths in Her. I am now fully
 convinced, That the Church of *England*
 does receive the very same Canon of Scrip-
 ture, and the same Creeds, which have in
 all Ages of the Church been most Univer-
 sally received, as containing all things Ne-
 cessary to Salvation: And that She has due
 recourse to the Ancient Fathers, and the
 Authority of the Church; as the most ef-
 fectual means for repressing the Extravagan-
 cies of each Man's private Spirit, and for the
 maintaining of Truth, and Peace, and good
 Order in the Church. And having now
 more seriously considered these Things, I
 sincerely think, the Testimonies of the first
 six Centuries to be most fairly interpreted
 by the Divines of the Church of *England*,
 and myself; That I my self did alledge
 them very partially and corruptly, in behalf
 of Transubstantiation, and other Errors of
 the Church of *Rome*.

I am, Sir, Your Obedient Servant,

Secondly, Whereas the usual Boastings of the Romish Emiffaries had made me hope, to find an Eminent Piety in that Communion; I most freely profess, and I speak it from my own Observation of two Years and upwards, that That Religion has approved it self to me utterly contrary to my Expectations.

My own Devotion was so effectually checked, that altho Mass was said most days in the Week in my House, yet I did not Receive for several Months together, nor found any Inclination to do it: Because I could never believe, that there was neither Bread nor Wine remaining after Consecration. Nay, the oftner I saw the Elements after Consecration, the less I could believe it, tho, I confess, I strove my utmost.

My whole Family frequently complain'd, that they were nothing bettered by the Service, it being performed in *Latin*. And, do I what I could, they could not understand what was meant, nor what themselves were to do, while the Priests were to officiate.

I found the Priests very zealous for gaining Profelytes, but very negligent of their proper Charge. They would spend hours every day upon Wavering Protestants: But scarce Catechise Children once a fortnight, and then too not above half a quarter of an hour, and without any Exposition.

I found, what I did not believe before, that Confession was practiced by them, as a means to gain Awe and Authority over the Laity, (the Priests pretending a Right to know every thing that was said or done in the Family:) And yet it was neglected by themselves. For They would celebrate Mass without it, altho, to my knowledge, they were guilty of very heinous Sins. So that my Expectations of an extraordinary Piety in that Communion, were very far from being answered.

Thirdly, I do sorrowfully, and with Shame acknowledge, That my seeking and accepting a Royal Dispensation to receive the Profits of Ecclesiastical Preferments, when I knew my self incapable by Law, and was
per.

persuaded in my Judgment, that I ought
 not to Officiate; and yet at the same time
 paid another for doing what I thought He
 ought not to have done, was a just occa-
 sion of very great Scandal, and might have
 proved fatal to the Church and Kingdom, if
 many had followed my wicked Example.
 My best Pleas, (if I may mention any)
 That I did not then discern the secret In-
 trigues of that mischievous Faction. But
 I hope, no pious and charitable Heart will
 conceive, I can now be so blind, as not to
 see what every Man sees; *viz.* That their
 Aim and Practices tended to the Subversion
 of All that was either Law or Religion.
 After All, I am sadly sensible, That what
 I have heretofore said, written, and done,
 may justly render my Sincerity suspected,
 even in these my Confessions. But, If a di-
 ligent Search into the Secrets of my Obedi-
 ent Soul, If a deep Affliction of Spirit for what
 is past, If the strongest Desire of being
 reconciled to that Communion I have so
 wickedly forsaken, If the firmest Purposes
 of evidencing All these by suitable Ac-
 tions

tions for the future be Proofs of being sincere; I am sure, I am so, and I desire your Charity in Praying for me, (and may the Almighty graciously answer your Prayers and mine!) that as the Church does compassionately receive me into Her Communion; so God would be pleased in Mercy to ratifie her Act, and Receive me, a Returning Penitent, to his Pardon: And grant, that I may recover his Favour, and the Assistances of his Holy Spirit, that my Repentance bearing some proportion to my Crime, the remaining part of my Life, (short as it is like to be) may be spent in his True Faith and Fear, and to his Glory. And I do here, in the Presence of God, his Holy Angels, and this Congregation, protest, That I have done all this freely without Equivocation or Reservation, and do solemnly Promise and Oblige my self, to continue in sincere and constant Communion with the Church of *England* to my Life's End.

Edward Selater.

ADVERTISEMENT.

TO give Light to some Passages in the Historical Part of these Papers, and to let all Men see, with what Earnestness Mr. Sclater sued for a Reconciliation, and what Arguments he went upon, to convince himself of a necessity of returning to the Church of England, it is thought fit to add some of his Letters written with his own hand, both to His Grace the Lord Archbishop of Canterbury, and others, who were known to him, in order to his being Re-admitted to our Communion.

LETTER I.

To Mr. Hutchins, Chaplain to the Right Honourable the Earl of Danby.

Dear Friend,

When my Observations for two Years and upward, below-mentioned, had made me reflect upon the Doctrine of Infallibility, so

D

wounded

wounded mortally by their own Practices, I found I must needs lower the Notion, or be engaged in impossible Work of making Contradictions true. I think it cannot be denied, but the Church in every Nation is so far irrefragable, that it is Unchristian to contradict her in the least undecent manner, but am perfectly convinc'd by the Present Bishop of *Lincoln's* Book, that the Romish Church has infallibly allowed and approved of many, not only Errors, but Unchristian ones. That I did not see this so well before, was, perhaps, in the Providence of God, that I might see it the better now. I shall be highly to blame, if I ever cease to be truly sorrowful for the unhappy Want of his Informations.

Yet, that I left the Church of *England* for Interest, I utterly disclaim, and assure you, That I was not so short-sighted, nor so little vers'd in their Practices, to be any thing dazzled with that prospect: I knew several Instances long ago of their not only neglecting, but avoiding, those they thought they had secured, for fear of Applications of that sort: Besides, I have declared to several, that it were not at all prudential in them, to encourage Proselytes upon that account, for so they might have many Converts, and few Christians, many for the Loaves, and few for the Bread of Life. Nay, so far have I been from making any such Application, that a Noble Lord of that Communion can be my Witness, I assured him, I never would make any, and, I am sure, I have been as good

good as my word ; it is some small comfort to me in the midit of my hearty Sorrows for my Fault, that my Fault is, I think, so much the less. 'Twas not Gain I aimed at, but their Piety (as I was misinformed) surpassing all other Communions in the World;

The name of a Church of that extent, pretended to be so united in all the Truths of the Holy *Jesus*, and withal, so full of Piety, as all their Writers boasted of, methought, was as glorious a Prospect as this World could yield, and well it were if there were such an Heaven upon Earth; who would not be glad to see it? Who would not be more glad to be in it? But I now conceive, it must be our Prayers, because as yet it can be no more than our Hopes; for in my own House, I have had one Priest at one time so eager for the Pope's Infallibility, even *extra Cathedram*, that he has plainly assured me, I should beyond Seas be burnt for an Heretick for my contesting against it: And another, as eagerly at another, condemning the former for his fierce insisting upon a Point, that might give disgust, and impede their progress in making Profelytes.

Having too rashly swallowed the Doctrine of Infallibility, (God of his infinite Mercy pardon my Rashness) my main Inquiry was the Eucharist; a Point, of all, the most difficult, that I was dazzled with its Sublimity, will not be a wonder to any Man: That it is mysterious, every good Christian will say; nay, that it is *Tremendum Mysterium*. Now that one Man highly distasted at the low

Expressions of some Protestants, should fly too far from them, is just as natural, as, that another equally distasted with the Doctrine of Transubstantiation, should fly as far from it. This, I humbly conceive, states my Case.

Nor was it long before I found, I had taken too far a flight, I could with ease believe as Real a Presence as they would have me; if they will call this Transubstantiation, I shall not disbelieve it, but I could not give over my Faith to the annihilating the Elements; nay, the oftner I saw it after Consecration, the less I could believe it, tho, I confess, I strove my utmost to force my Faith up to it, but it would not do. Here I began to condemn my own Rashness, and Inconsiderate Precipitancy, nay, to think I must at last become an Infidel, and believe little more than that there is a God, (which even Nature it self would teach me) when I must believe, God bids me believe, what I began to find every day more and more impossible for me to believe. Here I began to mistrust, I had mistaken Zeal and fervent Expressions of some of the Fathers concerning this high Mystery, quoted in an unhappy Book, for the ancient Doctrine of the Church, and that I must lower their high Raptures to a more intelligible and rational Sense.

So that since *Whitsontide* last, tho' Mass was said most days in the Week in my House, yet I have never Received; and, more than that, could not find in my self much inclination to Receive.

Antecedent to which, you know, is Confession, which I began very much to mistrust was a mere piece of Formality, as practised by them, especially as to my own particular, with whom it was not enough to confess many idle words, many angry expressions to my Boys when unruly or undiligent, but I must name a particular Sin, or I could not be absolved, one at least, (I suppose he expected a huge matter) but any one served turn, and then the business might be done. I could not well tell the Hearts of them, but it seemed to me, either a way of giving Absolution very easily, or else the squeezing out a Particular, they might, if they please, make use of, toward the obtaining the greater Power over us, and keeping us by consequence in more Awe; especially when I also considered, That two other Priests, guilty, to my knowledge, of more heinous Sins, than, I bless God, I had any to confess, received every day without either Confession or Absolution, (unless they could confess and absolve themselves;) however, I could not but account their so officiating rather a Desecration than a Consecration.

To tell you, that I was never thoroughly satisfied in the Points of Liturgy in an unknown Tongue; and non-participation of the Cup, is but to tell the plain Truth. I must confess, I huddled them both into the Power and Authority of the Church, and so their Arguments went the easier down. Put as to the first, I found manifest ill Consequences from it, my whole Family, beside my self, not only totally
igno-

ignorant of what was meant all the while the Priest was officiating, but, do what I could, at a loss in what they had to do themselves, and still complaining, (my Wife especially) that she was nothing satisfied or bettered. But one thing I cannot omit: She was visited with the violent Pain of the *Sciatica*, we both of us desired the Priest to pray for Ease of her Pain, which he refused with this uncomfortable Reply, That she must bear what God was pleased to lay upon her. I could not but think Counsel, tho' very good, without Prayers of the Church, very uncomfortable. Perhaps, his Breviary had no such provision in it. Tho' at the same time the little Children would frequently go to their Manuals and Beads in her behalf.

A third Observation I made, was, of their almost utter neglect of informing and instructing those under their Charge, (it was enough, it seems, they were so) seldom, sometimes not once a fortnight, Catechising tender little Ones, and when they did it, a short foddering, not above half a quarter of an hour, serv'd the turn, and that without any Explanation either of Question or Answer. But yet, to give them their due, if they could find one abroad that would so listen to their Discourses, as gave them any small hopes they were to be prevailed upon, they would spend hours every day with them; but this, methought, look'd like stealing of Sheep, and starving of Lambs. To back this, their Negligence was altogether as great in other

other Duties of a Family; for even on *Sundays* not a word but the Mass, and then all their Work was totally done: Not so much as calling us to Prayers in the Afternoon, nay, rather signifying to us the no necessity of them by their continual Absence from us at the time we were at them, but frequently taking a walk at that time.

A fourth Grievance was, That in our Discourses, especially the Subject of Praying for the Dead, I told the Priest, That every time I said *Requiescant in pace*, I could not for my Heart forget my dead Mother: He asked me, If she were a Catholick? I told him, No. He replied, I must not by any means use that Prayer for her. 'Twas very harsh, I thought, and so much uncharitable, that it seemed to me unnatural. I am sure, she led a better Life than he, more just, more devout; and believe, her Ignorance will plead for her before the great Tribunal more effectually, than all the Sanctity he had in him.

Nor was their Carriage in my House less troublesome and unhandson, as this single Instance (among many) may sufficiently make appear. One of them finds one of the School-boys very fit for his purpose; and his Office was, When this Priest at any time should be absent, to observe all the Family without exception, and to give him an account; when he came home, of all that had passed, or had been spoken: Which my Wife chiding the Boy for, the Priest managed him in it in these words: [Why, is there any thing to be said or done
in

in this House, and I must not know it?] This was a Yoak upon me I never so much as dream'd of, for, till then, I thought my self Master of my own House, and my House my Castle, tho' never after, so long as I had such an overtopping Dominion over me.

That these Particulars can be reconcileable with that Piety I expected to find in that Church, I shall for ever think impossible: So that as to the Unity of the Church, I must conclude, it must consist, (Pardon the newness of the Expression, in being Nerv'd and Sinew'd to Dissenting Members in Fundamental Points and Charity:) And I can now easily conceive, how Errors and Ignorance might creep into the Church, whilst the ancient Governors of that Church were more eager of Dominion, than careful of Doctrine, and their Inferiors aimed more at Gain, than Godliness.

Sir, These, as I told you in my last, are but Personal Observations in my own Family, but *ex pede Herculem*, whatsoever the Learned Writers of the Church of *England* have writ of their more publick Exorbitancies, will now easily find belief with me upon the score of these, which my own experience has found too true. When his Grace shall, according to his wanted Candour, receive this unfeigned account of my Disgusts, I hope, he will assure himself, that my Repentance is as unfeigned and sincere, as these are so true, that I can safely take my Oath of, before any Judicature in the whole World, a thousand times over. In
the

the mean time, I do assure him, I condemn my self greatly, and cannot enough, for my unadvised and rash embracing that Religion, that has approv'd it self to me so utterly contrary to my expectation. I have nothing to assure him of my unfeigned Sorrow for my Fault, but the Words of my Mouth. God only knows the Heart, but if I have any acquaintance with my own Heart, upon all the Examination I can make, I am unfeignedly sorrowful for it. None but our Saviour knew the Hearts of Enemies, yet his Church by his Command have always forgiven Penitents. I presume none will be a greater follower of his Example and Precepts, than my Mother the Church of *England*, whose Pardon I as comfortably hope for, as I humbly beg it, I never yet heard her Clemency deny'd it: I humbly beg her to admit me to her Communion, upon the Terms the Primitive Church admitted the ancient *Lapsi*, whether of the Clergy or Laity.

ELET-

LETTER II.

To His Grace the Lord Archbishop of Canterbury.

May it please Your Grace,

According to what you have been pleas'd to Command, I have sent you my unhappy Book, and also my firm Resolution to retract all, or whatsoever in it shall be thought fit to be Retracted. In the mean time, as I have signifi'd to your Grace already, so I again repeat it, (having more seriously consider'd and compared the late Practices and past Usurpations of the Church of Rome,) I sincerely think the Testimonies of the first Six Centuries most fairly Interpreted by the Divines of the Church of England. My Lord, I humbly beg my speedy Reconciliation: Pass by my rash and inconsiderate Aberration, and compassionate my afflicted Spirit. If Sorrow quite overwhelm, What will become of a Soul out of Communion? This is my greatest Grief. But, my Lord, as Flesh and Blood, I cannot but be much concern'd also, for the aking Hearts of a miserable Family, continually in Tears, because ruin'd (without some speedy prevention) by my Folly. The God of Heaven and Earth make my humble

((27))

humble Petition successful with your Grace, and
that I may once more subscribe my self

Your Graces most Dutiful

and Obedient Son and Servant,

Edw. Sclater.

LETTER III.

To His Grace the Lord Archbishop of Can-
terbury.

May it please Your Grace,

Those few Rays of Comfort, my Dear Friend
Mr. H. brought me last, I hope will spread
themselves into a much larger brightness. Your
Grace has promised to admit me to your Presence.
My Heart full of Thanks is too little a return for so
great a Clemency. Yet Pardon an afflicted Spirit,
if I think every Minute very tedious till that hap-
py time come. I understand by him the great
Obstacle of my further Relief and Comfort, is, the
suspicion of my sincerity. I cannot condemn it,
the Hearts of Men are only known to him that
made them. I wish I may rectifie the sincerity of
mine, with the best assurances possible to be thought
of, and will be glad of any assistance that can in-

form me of better than I can inform my self, *vs. foli.* But, what I can as yet do only in Words, shall with Gods Assistance be always confirm'd by future Actions and Endeavours futable to them.

Till I remov'd, I was at too great a distance from the possibilities of discerning the secret Intrigues of that mischievous Faction, being totally taken up in my daily imployes, and therefore easily detein'd under their strong Delusion. But I hope no Pious and Charitable Heart will conceive, I can now be thought so Blind, as not to see what every Man sees, *viz.* That their ayme and practices tended to the subversion of all that was either Law or Religion. Impiety may be so cunningly dawb'd over with Artificial Colours, as may (if not Blind,) yet dazle the best of Eyes, but can it do so, when it is manifest? I humbly hope much better things will be thought of me, and Charity will plead for me in some such form as this, (a better I shall never wish) *Forgive him he knew not what he did.*

My Lord, to those whether of the Clergy or Laity, whom I have formerly made sorrowful for my Follies, I shall always hereafter make this return of Thankfulness, I will ever make it their Comfort, that they find me an object of that Joy, that even Angels in Heaven have at the Conversion of a Sinner: Those that mistrust my Sincerity, I will still, by what Methods I can take, endeavour to manifest to them, they alsoought to come in, partakers of that Joy, as to being edified by his do.

I have spent no small time in searching my Heart, for an affection towards those former Delusions that may lurk behind, and do assure your Grace, I find no one, nor any thing but an abhorrence of them : Nay, my Prayers have been already and ever shall be, that all deluded by them may speedily get from under them.

And now, my Lord, my Heart is full of Supplication to your Grace for Compassion, that I may be Reconcil'd. I'll not give your Grace the trouble, the Reading the long Enumeration of them. The Sum of them is this, *Father I have sinned against Heaven and before Thee, and am no more worthy to be called thy Son, make me as one of Thy hired Servants, so shall Bread and not Husks be once more the Food of*

Your Graces most

humble Petitioner,

E. S.

LET-

LETTER IV.

*To the Reverend Dr. Battely.**Reverend Sir,*

Pardon an afflicted Spirit the giving you the trouble of delivering the inclosed to his Grace, if I have presumed in so doing, put it upon the account of that Christian charitable office of receiving a Stranger, which God reward to you, with the entertaining, (tho not an Angel) yet once more, a good Man and

*Your much obliged Servant,***Edw. Sclater.**

LETTER V.

LETTER V.

To His Grace the Lord Archbishop of Canterbury.

May it please Your Grace,

I Have Writ to (a) Mr. *Wilkinson*, though I assure your Grace, I cannot call to mind who he is, or that ever I convers't with any Man of that Name; however, I pray God, what I have Written may be successful upon him. I humbly beg I may receive the Blessed Sacrament. My continual Prayers are for your being restored to perfect Health, and that you may live long to Gods Glory, and the good of the Church;

(a) One perverted to the Church of Rome by Mr. Sclater's Example.

I am,

Your Graces most

Obedient Petitioner,

E. S.

F I N I S.